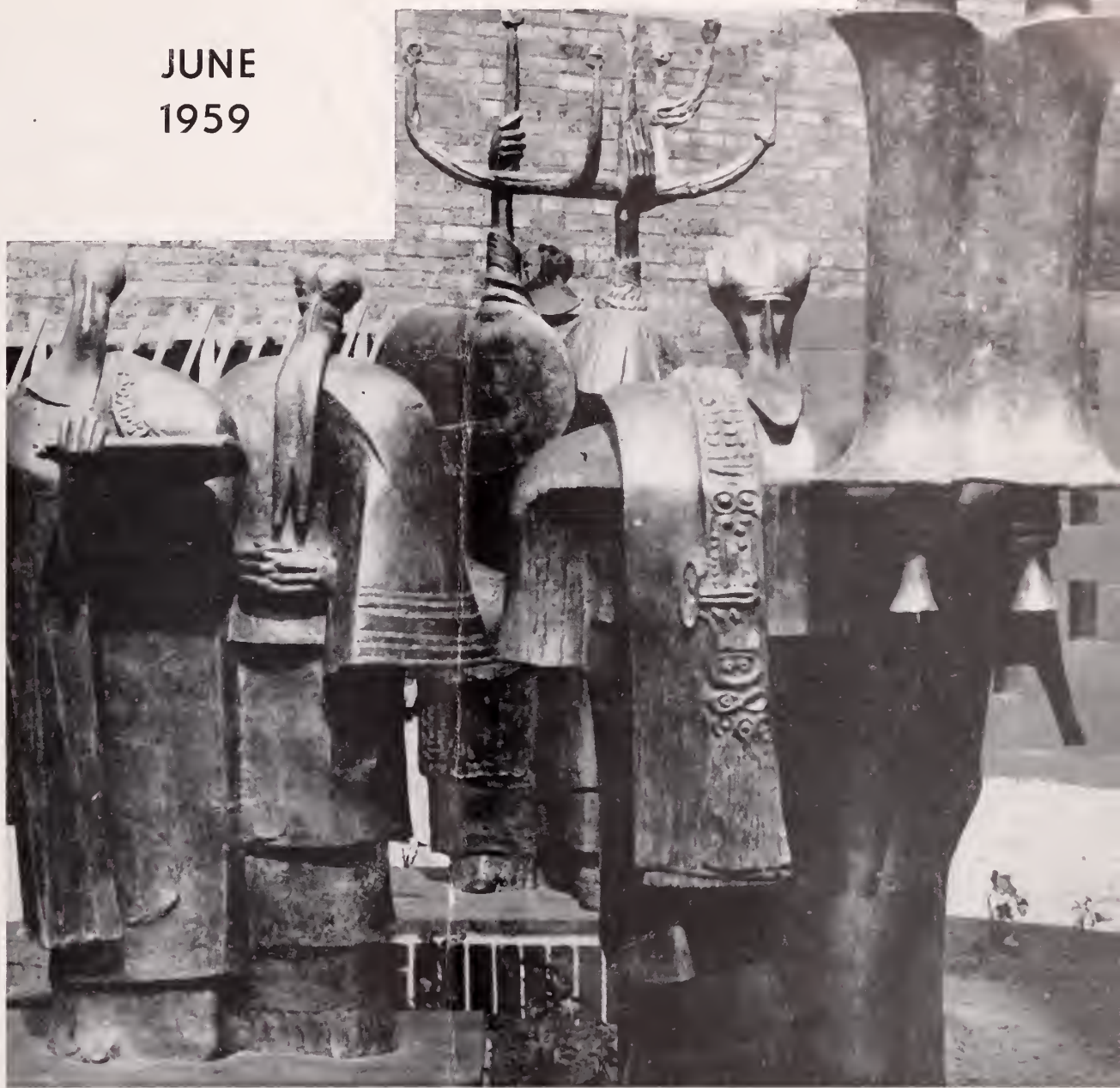


Brooklyn Jewish Center Review

SHAVUOT
5719

JUNE
1959



"PROCESSION"—A GROUP OF BRONZE SCULPTURES BY ELBERT WEINBERG SET UP IN THE SCULPTURE GARDEN OF THE JEWISH MUSEUM IN NEW YORK. THE TALIS-CLAD FIGURES BEAR A TORAH, A PRAYER BOOK AND A CANDLABRA. (See Mr. Weinberg's explanatory article on page 14.)

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Brooklyn Jewish Center Review

Vol. XXXVII

JUNE, 1959 — SIVAN, 5719

No. 4

SUMMERTIME AND THE SPIRIT

THIS issue of the REVIEW has come to you during the early part of June, a month set aside by most New Yorkers for the planning of their summer vacations. The mind of the city dweller is by now preoccupied with the allurements of the mountain hotel and seaside resort. Let us pause, if you will, during these pleasant preparations and reflect on what happens to this city and its ordinary routine during the summer months.

Throughout this period, and particularly during the long week-ends, the city is emptied of its inhabitants. The usual schedule of activities of centers, schools and organizations has been suspended. The activities of the Synagogue, the most sensitive barometer of climatic changes, come to an almost complete standstill, leading the cynics to say that even that which is dedicated to the eternal must make way for the summer season.

In the midst of this reflection there arises the troubling question: are then these two or three months of the summer a total loss to the religious life? It is painful to contemplate that that which should ever be uppermost in our minds and in our hearts suffers from seasonal changes. If religion is made subject to the seasons then it is placed alongside the ordinary, usual things of life. This is only one short step to declaring it altogether superfluous.

Readers of the REVIEW will certainly reject this premise and its disturbing conclusion. But how, it will be asked, can the summertime be returned to religious life? If we open our eyes and hearts to the true reality we will find that our vacations can have for us a deeply re-

ligious meaning. Think for a moment how we spend most of our days during the vacationless seasons. We tread hurriedly a floor of drab, grey concrete that lies at the bottom of a great canyon of massive walls of apartment and office buildings. In subways and buses we are constantly jostled and crowded by masses of humanity. Our day-by-day contacts are with things—even the people in time become things. The soul of the city dweller touches only the cold and faceless granite then shrinks back into its shell. One is set to wondering if the immortal words of "The Lord is my shepherd" could have ever been written in the midst of a modern metropolis.

We yearn for the touch of nature to free our imprisoned souls and spirits. A verdant field and the rolling waves of the ocean can make us feel human again, not merely a cipher in a mass of numbers. Through the silent speech of nature directed to each of us we can learn again that we are always in the presence of the Eternal Thou, the Eternal Personal. How wise the fathers of the synagogue were by making the nature

psalms the introduction to our prayer service.

But something strange happens to the city dweller. Either out of the fear of discovering his humanity in nature's setting, or because of the sheer habit of living with artificiality, he drags the city along with him on his summer vacations. In the midst of trees, lakes and mountains he builds concrete palaces that shut out any glimpse of nature. Here the city is duplicated in all of its drab glory—and with what a concentration! How disappointed the yearning spirit must be when the hopes for its humanity lie buried beneath an indoor carpet of grass.

Summer can be for us city dwellers—if we have the courage to break through the artificial barriers,—a festival of the spirit. It is a great opportunity to transcend the narrow bounds of our limitations and touch the eternal. With a little courage and vision it can be the time when we experience the words which usher in the Sabbath morning service: "The heavens are telling of the glory of God, and the sky shows forth the work of His hands."

BENJAMIN KREITMAN

50 YEARS DEDICATION TO JEWISH EDUCATION

THIS year's graduation exercises of the Jewish Theological Seminary of America, which took place on the afternoon of June 7th, was dedicated to the 50th anniversary of the establishment of the Teachers' Institute under the auspices of the Seminary, and to the golden jubilee of Professor Mordecai M. Kaplan's leadership of the Institute.

It was the genius of the immortal master-builder of American Judaism, Professor Solomon Schechter, that he

possessed the remarkable gift of recognizing the qualities of potential greatness in young scholars. All the men whom he chose for the Seminary faculty—Ginzberg, Marx, Friedlander and others who later were to become world famous, were young men at the time when they were selected.

And so, too, when in 1909, he established the Teachers' Institute, he appointed Mordecai M. Kaplan to be its

(Continued on page 14)

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"JUST BETWEEN OURSELVES"

בין ל"בנינו" עצמנו

An Intimate Chat Between Rabbi and Reader

THE CENTER EXPANDS ITS INFLUENCE

THE festival of Shavuot, which we are about to celebrate, commemorates the giving of the Torah—God's Law—on the mountain of Sinai. The Bible describes this event in dramatic fashion.

The Rabbis added some very interesting touches to the Biblical account. In one of these they tell us that before conferring this gift of the Torah on the children of Israel, He asked them for a guarantor or surety that they would preserve the Torah. They offered the patriarchs, Abraham, Isaac and Jacob, as their bondsmen, but God did not accept them for that role. "Bring me more valid bondsmen," said God, "and I will give you the Torah." Israel then offered the prophets, but again God refused. Then Israel said: "We offer Thee our children as guarantors," and God replied: "These are good bondsmen, on whose land I will give you the Torah!"

A deep historic truth is revealed in this simple tale. The children were always the true guarantors for the preservation of our Torah and therefore of our people's life. And if, after 3500 years, the children of Israel are still a vital force on the stage of world history, and if our Torah is still the priceless treasure of our people, it is because, in every generation, parents made it their primary duty to train their children so that they might be properly prepared to be the guarantors that the Torah should remain the source and inspiration for our eternal life.

We, of the Brooklyn Jewish Center, have made this the supreme task of our institution. Before our building was completed, when we only had the basement and a temporary roof to cover it, we had already established the Hebrew School. And throughout the forty years of our institution's existence we have

taught and trained thousands of boys and girls in the words of our Torah, and have thus implanted in their hearts and minds a love of and loyalty to our faith and our people.

The greatest *nachas*—real joy—that we have as a result of these four decades of labor is the news that comes to us ever so frequently that our Hebrew School graduates are today playing a leading role in the Jewish life of the new communities in the suburban areas of our city. Many a letter do I receive from the rabbis of these congregations telling me of the fine work done in their congregations by men and women who were reared in our Center, and how thankful they are to us for the leadership these people offer their communities.

Just in the last few months—to give a concrete example—I learned with the greatest pleasure that one of our Hebrew School and Junior Congregation Alumni, Leo Fine (a son of our former president and Mrs. Isidor Fine) was elected president of the leading synagogue in Cedarhurst, and that his brother Jesse is an active trustee in the congregation at New Rochelle. So, too, was it pleasant to learn that Leroy Lowenfeld (son of Mr. and Mrs. Isador Lowenfeld) has been elected a trustee and chairman of the Program Committee of Temple Hillel, a new and growing congregation in Valley Stream, and that Robert Goldberg (son of Mr. and Mrs. Max Goldberg) has been elected as the president of this same congregation. Once the people of these communities learn that these men are products of the Brooklyn Jewish Center they immediately feel that they are the ones who are fit and deserving for leadership.

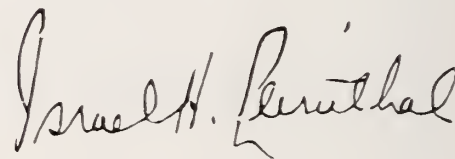
How these young people feel about the duties they have assumed, and about

their debt of gratitude to our Center, is beautifully revealed in a letter which I recently received from the above mentioned Robert Goldberg, part of which I permit myself to print in this column:

"The responsibility of leading a young congregation in suburbia, of trying to establish a permanent home for our temple, and more important, of trying to instill within this pyramid of glass, steel, concrete and wood a true and all-pervading spirit of traditional Judaism to which I am dedicated, is, as you know, no easy task. However, primarily because of the fact that I am a product of the Brooklyn Jewish Center, and a devoted student and follower of yourself, this task and the hard work it entails, will be, for me, a labor of love.

"All I am, and hope to be, in so far as my personality and dedication to the rich heritage and traditional Conservative Judaism is concerned, is due to the example set for me by my revered parents and in no small measure to the wholehearted inspiration given to me by you, Sir."

On this festival of Shavuot, we may indeed rejoice that our beloved Brooklyn Jewish Center has fulfilled the assurance of our ancestors standing before the mountain of Sinai—that our children—reared and trained within its walls—are proving to be true guarantors that our Torah will be the tree of life for our people in the generations to come.



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*Dr. Werner Tells how Hasidism has Influenced
Many Famed Artists and Given a New
Meaning to Art Expression*

HASIDISM IN ART

By ALFRED WERNER



ALTHOUGH the Hasidic movement is two hundred years old, very few pictorial representations of Hasidim, their life and lore, are older than half a century. Eastern European Jews, bearded, wearing skullcaps and long gabardines, and poring over the Talmud, were the favorites of genre painters, Jew and Gentile alike. But these types were not Hasidim; they were not the simple, poor denizens of wretched ghettos, the hard-working proletarians with a minimum of formal religious education, incapable of lengthy studies and finding joy and solace in a sort of "folk religion" that required no profound learning. They were, instead, for the most part idealizations of the Jewish sage with aristocratic features, well-groomed beard and delicate hands, and garbed in uncreased, spotless clothing. The room was not a poorly lit "klaus," furnished with crude benches and tables, but a "buergerstube," a rather cozy place that a man of means might choose for hours of contemplation.

The subject matter was a Jew, or several Jews, looking sufficiently Semitic and exotic to appeal to a rich customer who would adorn his mansion with similarly fascinating, but always neat, respectable and—plainly theatrical, render-

ings of Hungarian gypsies or desert Bedouins. Technically, the treatment was always the same: the brownish sauce of the Academicians was evenly ladled on the canvas, with carefully concealed brushstrokes, and with (unnecessary, we now believe) attention to details, such as each strain of hair, each wrinkle in the face, each vein in the hand.

The artists who painted these pictures lived in sumptuous studios in big cities like Vienna, Berlin, Munich, or Budapest, and they hired Jewish models picked up in the street like any other colorful characters. As a rule, the painters knew nothing about the original milieu of these aliens. None of these masters would have deigned to travel to Galicia or the Ukraine to observe the habits of these "strange" people in the hundreds of little towns where the relatives of their models were eking out meagre livings as small shopkeepers, tailors, shoemakers, bakers, butchers, coachmen, and porters.

Had these painters turned to the Herr Rabbiner in their metropolis, for information, the knowledge he might have gotten would very likely have been tainted by prejudice. For the Westernized Jew did not love his relatives in the East (to be fair, one must state that this dislike was reciprocated), and he was particularly hard upon members of the Hasidic sect whose tenets were rejected as sheer childishness and superstition. It suffices to read the "History of the Jews" by such an eminent 19th century scholar as Heinrich Graetz to understand that it was not unusual even for gentle and careful educators to heap abuse and ridicule on a phenomenon which their rationalistic minds were unable to grasp.

After 1900, however, there occurred a change for the better. Suddenly, his-

torians, novelists, artists and musicians came to realize that there existed an untapped treasure of wit and wisdom in the hitherto despised realm of Hasidism. It was largely due to the efforts of the poet Itzhok Leib Peretz, the historian Simon Dubnow, and the philosopher Martin Buber that thousands of young intellectuals came to discover a world of real beauty in the customs, parables, gestures, tunes and dances of the allegedly ignorant and obviously unpolished followers of the Baal Shem Tov.

Among the "discoverers" of the Hasidic realm, Jewish artists, born between 1870 and 1900, played prominent roles. I shall mention here (in chronological order) only Henryk Glicenstein, Abraham Walkowitz, Max Weber, Marc Chagall, Mane-Katz, Zygmunt Menkes, Issachar Rybak, Ben-Zion and Ilya Schor among those who have gained a world-wide recognition*. It is not astonishing that artists, being among the most sensitive of human beings, should be excited by the esthetic possibilities of Hasidism's expressionistic introvertedness: the capacity to find, in ritual and dance, outlets for innermost emotions. Besides, all of these artists, and dozens of minor ones working along the same lines, sprung from the very soil where Hasidism had thrived for many generations. In the 19th century, most Jewish artists came from, or had lived from adolescence onward, in the capital cities of the West—Jozef Israels in The Hague, Camille Pissarro in Paris, Max Liebermann in Berlin, and so

* Also influenced by Hasidim were Jakob Steinhardt (see his woodcut, "Hasid Singing," Jerusalem 1949); Itzhak Frenkel, who often painted the Hasidim of the Holy City of Safed; and Yossel Bergner, whose "59 Illustrations to All the Folk Tales of Itzhock Leibush Peretz" were published in an album in Montreal in 1950.

The print reproduced above is "Hasid Singing" by Jakob Steinhardt.

forth. Subsequently, however, the vast bulk of Jewish artists were Easterners—sons of those little men with great inner strength who bravely kept on living and toiling in defiance of drunken landowners, ruthless policemen, and irresponsible political demagogues, and who, despite all privations, had decided that it was, after all, a joy to be a Jew. “A Jew who does not rejoice in being a Jew is ungrateful toward heaven; it is a sign that he has failed to grasp the meaning of having been born a Jew.”

Of the above-mentioned nine artists, not one remained in Russia or Poland, yet all carried the vivid memories of their youth to the international art centers where they were to gain recognition and even fame. While not all of them came from strictly Hasidic milieus, all had contacts with them and sought to learn as much about them as possible. As a matter of fact through conversations with several of them I gathered as much knowledge about Hasidism as I acquired through the perusal of standard works on the subject. Being artists, they were rebels by nature, and it was quite logical for them to be captivated by the notion that one man, uneducated and poor, yet God-intoxicated, had single-handedly fought the clerical and communal leadership that had become the monopoly of those boasting of wealth and formal education. Whatever other heroes a Jewish artist might have, Israel ben Eliezer (named by his followers Baal Shem Tov, or Master of the Good Name) would be among them. Not only did this 18th century Ukrainian Jew teach the masses a religion of elation and fervor, of joy and transcendental beauty, but he also made them revolt against prescribed formulas and petrified values and draw their strength from people and from nature rather than from books. It was Hasidism which rediscovered the direct address of man to God, the creative dialogue between God and man.

The artists who, from 1900 to about 1925, rebelled against rigid academies, and who counted many Jews among their leaders, upheld ideals not unlike those of the “Pious Ones.” Whether Fauvists, Cubists, Futurists, or Expressionists, they bitterly resented the hegemony of the Ecole des Beaux Arts, which insisted on

a faithful emulation and even imitation of the Old Masters, and abhorred freedom of creativity with the concomitant originality and spontaneity. To cite an example, biographers of Chagall do not leave the readers in doubt about the contempt he felt for most of the teaching in St. Petersburg, and even in Paris. Today, Chagall is enthusiastically accepted all over the world, but there were times when he struggled with censors, and was attacked by critics for doing exactly what the 18th century Hasidic rebels had done attacking those who wished to put man’s soul into a straight-jacket.

It was the Baal Shem who established new relationships between man and reality, man and God, asserting that a “holy spark” was concealed in everything and everywhere; that to live meant to rise from the lowest to the highest existence, and that evil and good were not entirely different qualities, but that both came from God, like the thornbush and the fire: “It is for man to let the thornbush be completely penetrated by the fire. It is for him to bind the lust of the temptation itself to God.”

Did not the nine artists whom I have singled out (and their like-minded col-

leagues, Jew or Gentile) with ideals similar to those of the Hasidim, strike out against narrow-minded traditionalism? I have frequently talked with all of them (except Glicenstein and Ryback who died many years ago) and they all remembered vividly the start of their careers when they had been assailed by those who disliked “ignoble” subjects. They were accused of distorting and caricaturing their brethren because they showed them with all the exultation of their uninhibited gestures, because they made them use their eloquent hands to underline an argument, or dance ecstatically before the Lord, with their eyes and arms raised to heaven. All nine would understand, without a moment’s hesitation, what the Baal Shem meant when, recalling with a shudder the narrow-mindedness of the purists, he exclaimed: “Alas! The world is full of enormous lights and mysteries, and man shuts them from himself with one small hand. . . .”

While there can be no doubt that Jewish artists have profited a great deal from Hasidism insofar as its “rebirth” in our time helped them in their struggle for self-liberation and full identification with the best in Judaism, the Hasidic



Old Print of Hasidim in Ecstasy



"Hasidic Dance," by Issachar Ryback

world has also provided them with a great deal of subject matter. In my article on Max Weber (Brooklyn Jewish Center REVIEW, April, 1959) I referred to Weber's indebtedness to it, and to the inspiration he gained as an artist from watching Hasidim express their joy and fervor in dance. Writing on Chagall, in an earlier issue, I had, however, failed to touch on the Hasidic roots and sources of his art, and will, briefly, here comment on them.

On his most recent visit to New York, Chagall repeated to me what not any of his biographers seem to know: that the elder Chagall himself was a devoted follower of Hasidism. Because of this, a neighbor forbade his children to mix with the Chagalls, since he (the neighbor) was a Misnagid (opponent of Hasidism). In Vitebsk, time and again, "Verbrennter Chassid!" was screamed at young Moshko (Marc).

It is perfectly true that Hasidic dances, weddings and Simhat Torah celebrations supplied magnificent stimuli to artists. But it would be a mistake to concentrate on subject matter, and not to note the many other ways Hasidism

moulded Chagall's art (and the art of many of his colleagues as well). What is often considered the "Surrealist" element in Chagall's work may be part of his Hasidic heritage—the stupendous mixture of the real and the fantastic, of good spirits and monsters, men and angels. Chagall loves flowers, loves animals—and Hasidism stresses the beauty of nature in all its manifestations.

There may be sadness in Chagall's paintings, but there is never the agony of unlimited despair. There is always a metaphysical hope more profound than the platitude about the cloud and the silver lining. If he paints a beggar in snow, he puts a delightful fiddle in his hand, and if he sets a mournful rabbi on the canvas, he adds to this symbol of sorrow an innocent white cow, a symbol of the peace of the Universe. What else is this but Hasidism in paint? Did not the Baal Shem and his disciples maintain that the expression of joy was religion's chief duty?

Since Hasidism was and is a manifestation of the "common man," it has unashamedly borrowed cultural features from the folklore of the Gentile neighbors. This is manifest in particular when one listens to Hasidic music which adapted to its purposes secular tunes of the Ukrainians, Cossack melodies, and military marches. In the same manner, Chagall found beauty in whatever his eyes touched—even Greek orthodox churches and the Christian processions he watched from a distance as a child.

I can see Hasidism at work in the richly pigmented, expressionistic work of Mane-Katz. In his creations, coming from the heart of the people, as it were, there is an intensity of expression, a baroque ecstasy, vaguely echoing the late work of El Greco. There are the same meagre, bony faces, with their haunting, deep-set eyes, the same haggard figures placed in an almost barren background. But whereas the Cretan's ascetic saints seem preoccupied with death, these figures look at *you*, not to heaven; fervor is often relieved by humor, the Promised Land is here on earth.

I might go on to analyze the work of the other artists, imbued, like these three, with the Hasidic spirit, but they



"The Rabbi," by Ben-Zion

are also well known, and their works are so easily accessible that everyone who has eyes can observe that the traits noted in the first three can be found in the remaining six. However, at this point the question must be raised: Did the Hasidim themselves create anything in the realm of the plastic arts?

It must be realized that the Baal Shem and his disciples, though they fought against many aspects of Jewish communal life which they considered harmful, and their "rivalist" character notwithstanding, were strictly orthodox Jews, and therefore faithfully observed the Second Commandment that forbids the making of images. As a result, the majority of the Hasidim are so hostile towards all man-made imagery that they even abhor photography (though some less fanatical Hasidim cherish photographic likenesses of their leaders).

An exception is the self-taught, "prim-

itive" master, Chenech Lieberman who, several years ago, had a one-man show at a New York Gallery. The story of Lieberman, who hails from Lithuania, is quite unusual. An orthodox Jew who suffered terribly during the last war when his entire family was killed, he felt an urge in his middle years to paint. With the Second Commandment in mind, he wrote to J. L. Schneersohn, the "Lubavitcher Rebbe," asking him whether artistic work was compatible with the life of a Hasid. To the surprise of everyone—and to that of Lieberman himself, we are convinced—he received the rabbi's approval.*

Lieberman is a totally untutored artist—like the French customs inspector, Henri Rousseau, or like our American Grandma Moses. He is uneven, his colors are sometimes crude, and he is too much under the spell of Chagall. But where he does not imitate more famous contemporaries, and where he gives a faithful record of a world long passed by, he wins over the spectator by a natural talent of great vigor.

Despite the annihilation of millions of Jews, there are still nuclei of Hasidic life in many parts of the globe, especially in the United States and in Israel. But they no longer have any direct influence on the latest generation of Jewish artists who, for the most part, prefer the abstract, non-figurative schools, and who do not have backgrounds saturated with Judaism. Thus, Hasidism in all the arts is a finished chapter in the cultural history of the Jewish people. But the pleasure one can derive from our cultural treasures produced between 1910 and 1939 under the influence, direct or otherwise, of Hasidism, is not diminished by the flow of time. And we can still appreciate

*It is quite possible that some of the tzaddikim were not as violently opposed to the plastic arts as we are inclined to believe. Louis I. Newman's "Hasidic Anthology" contains a story about an artistically gifted Hasid who fashioned an illustrated frontispiece for a manuscript of the Karliner Rabbi. To make his point, the Kozmirer Rabbi told a parable about "a famous artist" who "painted a remarkable landscape of a field with reapers working in it."



"The Fiddler," by Jossel Bergner

what one of the artists, the late Ryback, wrote in Yiddish on the margin of his crayon drawing of a Hasidic rabbi:

"So the rabbi said to me: You must

not be sad, my child. For if you are sad, it is just as if you did somebody wrong. If you are joyful, the world around you will be full of joy."

THREE TENSES

WRAPPED in the fluent flesh that speaks

Its girl-to-woman free translation
In every whispered curve, she lies
Skirt-sweatered, face-down as she seeks
For her mind's palate a libation,
Propitiative, youth-age wise,
Poured from the book upon her bed.

Asking "What are you studying, dear?"
I must outvoice the radio.
"Oh, ancient history"—her reply.
"We've finished Egypt; now we're here
At the Phoenicians. Did you know
They made the alphabet?" But I
Am silenced by a tin-linked chain:

The *What will be will be* refrain.

Egypt finished? New Pharaohs
Rise armed against armed Israelites.
And from the alphabet's offspring
One A or H, if some hand chose,
Could spell in cratered dust the rites
Of Sphinx's burial—or ending
Of her young liveness on this bed.

My thoughts, not hers, our joint world
Is this. But its circumference
For her had wider arcs unfurled
She measures with her confidence.

—FRANCES GASS

Shavuot is a season of the revelation of Torah at Mt. Sinai. The following is the section on "Revelation" from the recently published book, "The Anthology of the Writings of Abraham J. Heschel," edited and introduced by Fritz Rothschild and published by Harper and Bros. Dr. Heschel is one of the foremost Jewish figures today and serves as Professor of Ethics and Mysticism at the Jewish Theological Seminary of America.

The REVIEW Acquaints Its Readers With A Man Who Has Excited Wide Admiration

REVELATION

By DR. ABRAHAM J. HESCHEL

IN our own lives many of us have found that there are channels of knowledge other than those of speculation and observation. When living true to the wonder of the steadily unfolding wisdom, we feel at times as if the echo of an echo of a voice were piercing the silence, trying in vain to reach our attention. We feel at times called upon, not knowing by whom, against our will, terrified at the power invested in our words, in our deeds, in our thoughts.

In our own lives the voice of God speaks slowly, a syllable at a time. Reaching the peak of years, dispelling some of our intimate illusions and learning how to spell the meaning of life-experiences backwards, some of us discover how the scattered syllables form a single phrase. Those who know that this life of ours takes place in a world that is not all to be explained in human terms; that every moment is a carefully concealed act of His creation, cannot but ask: is there anything wherein His voice is not suppressed? Is there anything wherein His creation is not concealed?

Behind the radiant cloud of living, perplexing the unacquainted souls, some men have sensed the sound of *Let There Be*, in the fullness of being. In others not only a song but a voice lifting the curtain of unknowableness, reached the mind. Those who know that the grace of guidance may be ultimately bestowed upon those who pray for it, that in spite of their unworthiness and lowliness they may be enlightened by a spark that comes un-

expectedly but in far-reaching wisdom, undeserved, yet saving, will not feel alien to the minds that perceived not a spark but a flame.

The idea of revelation remains an absurdity as long as we are unable to comprehend the impact with which the realness of God is pursuing man, every man. However, collecting the memories of the sparks of illuminations we have perceived, the installments of insight that have been bestowed upon us throughout the years, we will find it impossible to remain certain of the impossibility of revelation.

It is not historical curiosity that excites our interest in the problem of revelation. As an event of the past which subsequently affected the course of civilization, revelation would not engage the modern mind any more than the Battle of Marathon or the Congress of Vienna. If it concerns us, it is not because of the impact it had upon past generations but as something which may or may not be of perpetual, unabating relevance. In entering this discourse, we do not conjure up the shadow of an archaic phenomenon, but attempt to debate the question whether to believe that there is a voice in the world that pleads with us in the name of God.

•

Thus, it is not only a personal issue, but one that concerns the history of all men from the beginning of time to the end of days. No one who has, at least once in his life, sensed the terrifying seriousness of human history or the earnestness of individual existence can afford to ignore that problem.

The most serious obstacle which modern men encounter in entering a discussion about revelation does not arise from their doubts as to whether the accounts of the prophets about their experiences are authentic. The most

critical vindication of these accounts, even if it were possible, would be of little relevance. The most serious problem is *the absence of the problem*. An answer to the meaningful presupposes the awareness of a question, but the climate in which we live today is not congenial to the continued growth of questions which have taken centuries to cultivate. The Bible is an answer to the supreme question: *what does God demand of us?* Yet the question has gone out of the world. God is portrayed as a mass of vagueness behind a veil of enigmas, and His voice has become alien to our minds, to our hearts, to our souls. We have learned to listen to every "I" except the "I" of God. The man of our time may proudly declare: nothing animal is alien to me but everything divine is. This is the status of the Bible in modern life: it is a sublime answer, but we do not know the question any more. Unless we recover the question, there is no hope of understanding the Bible.

Resistance to revelation in our time came from two diametrically opposed conceptions of man: one maintained that man was too great to be in need of divine guidance, and the other maintained that man was too small to be worthy of divine guidance. The first conception came from social science, and the second from natural science.

Since the days of the Deists, the idea of man's self-sufficiency has been used as an argument to discredit the belief in revelation. The certainty of man's capacity to find peace, perfection, and the meaning of existence gained increasing momentum with the advancement of technology. Man's fate, we were told, depended solely upon the development of his social awareness and the utilization of his own power. The course of history was regarded as a

perpetual progress in cooperation, an increasing harmonization of interests. Man is too good to be in need of supernatural guidance.

The idea of man's self-sufficiency, man's exaggerated consciousness of himself, was based upon a generalization; from the fact that technology could solve some problems it was deduced that technology could solve all problems. This proved to be a fallacy. Social reforms, it was thought, would cure all ills and eliminate all evils from our world. Yet we have finally discovered what prophets and saints have always known: bread and power alone will not save humanity. There is a passion and drive for cruel deeds which only the awe and fear of God can soothe; there is a suffocating selfishness in man which only holiness can ventilate.

Man is meaningless without God, and any attempt to establish a system of values on the basis of the dogma of man's self-sufficiency is doomed to failure.

The advancement in both natural and social sciences has compelled us to realize how insignificantly small man is in relation to the universe and how abortive are his attempts to establish a universally valid system of values. It is in such humility that modern man finds it preposterous to assume that the infinite spirit should come down to commune with the feeble, finite mind of man; that man could be an ear to God. With the concept of the absolute so far removed from the grasp of his mind, man is, at best, bewildered at the claims of the prophets. With his relative sense of values, with his mind conditioned by circumstances and reduced to the grasp of the piecemeal, constantly stumbling in his efforts to establish a system of universally integrated ideas, how can he conceive that man was ever able to grasp the unconditioned?

Man rarely comprehends how dangerously mighty he is. In our own days it is becoming obvious to many of us that unless man attaches himself to a source of spiritual power—a match

for the source of energy that he is now able to exploit—a few men may throw all men into final disaster. There is only one source: the will and wisdom of the living God.

The realization of the dangerous greatness of man, of his immense power and ability to destroy all life on earth, must completely change our conception of man's place and role in the divine scheme. If this great world of ours is not a trifle in the eyes of God, if the Creator is at all concerned with His creation, then man—who has the power to devise both culture and crime, but who is also able to be a proxy for divine justice—is important enough to be the recipient of spiritual light at the rare dawns of his history.

Unless history is a vagary of nonsense, there must be a counterpart to the immense power of man to destroy, there must be a voice that says NO to a man, a voice not vague, faint and inward, like qualms of conscience, but equal in spiritual might to man's power to destroy.

The voice speaks to the spirit of prophetic men in singular moments of their lives and cries to the masses through the horror of history. The prophets respond, the masses despair.

The Bible, speaking in the name of a Being that combines justice with omnipotence, is the never-ceasing outcry of "No" to humanity. In the midst of our applauding the feats of civilization, the Bible flings itself like a knife slashing our complacency, reminding us that God, too, has a voice in history.

Resistance to revelation came also from the conception of God. Of one thing we seem to be sure: God dwells at an absolute distance from man, abiding in deep silence. Is it meaningful, then, to speak of communication between God and man?

There is such a distance between the sun and a flower. Can a flower, worlds away from the source of energy, attain a perception of its origin? Can a drop of water ever soar to behold, even for a moment, the stream's distant source? In prophecy it is as if the sun communed with the flower, as if the source sent out a current to reach a drop.

Are we, because of the indescribability of revelation, justified in rejecting *a priori* as untrue the assertion of the prophets that, at certain hours in Israel's history, the divine came in touch with a few chosen souls? That the creative source of our own selves addressed itself to man?

If there are moments in which genius speaks for all men, why should we deny that there are moments in which a voice speaks for God? that the source of goodness communicates its way to the human mind?

True, it seems incredible that we should hold in our gaze words containing a breath of God. What we forget is that at this moment we breathe what God is creating, that right in front of us we behold works that reflect His infinite wisdom, His infinite goodness.

The surest way of misunderstanding revelation is to take it literally, to imagine that God spoke to the prophet on a long-distance telephone. Yet most of us succumb to such fancy, forgetting that the cardinal sin in thinking about ultimate issues is *literal-mindedness*.

The error of literal-mindedness is in assuming that things and words have only one meaning. The truth is that things and words stand for different meanings in different situations. Gold means wealth to the merchant, a means of adornment to the jeweler, "a non-rusting malleable ductile metal of high specific gravity" to the engineer, and kindness to the rhetorician ("a golden heart"). Light is a form of energy to the physicist, a medium of loveliness to the artist, an expression of grandeur in the first chapter of the Bible. *Ruah*, the Hebrew word for spirit, signifies also breath, wind, direction. And he who thinks only of breath, forfeits the deeper meaning of the term. God is called father, but he who takes this name physiologically distorts the meaning of God.

The language of faith employs only a few words coined in its own spirits; most of its terms are borrowed from the general sphere of human experience and endowed with new meaning. Con-

sequently, in taking these terms literally we miss the unique connotations which they assumed in the religious usage.

The meaning of words in scientific language must be clear, distinct, unambiguous, conveying the same concept to all people. In poetry, however, words that have only one meaning are considered flat. The right word is often one that evokes a plurality of meanings and one that must be understood on more than one level. What is a virtue in scientific language is a failure in poetic expression.

Is it correct to insist that Biblical words must be understood exclusively according to one literal meaning? It often seems as if the intention of the prophets was to be understood not in one way, on one level, but in many ways, on many levels, according to the situation in which we find ourselves. And if such was their intention, we must not restrict our understanding to one meaning.

It is usually assumed that the Biblical writers had a bent for lofty, swelling language, a preference for extravagant exaggeration of statement. However, pondering about the substance of what they were trying to express, it dawns upon us that what sounds to us as *grand eloquence* is *understatement* and *modesty of expression*. Indeed, their words must not be taken literally, because a literal understanding would be a partial, shallow understanding; because the literal meaning is but a *minimum of meaning*.

"God spoke." Is it to be taken symbolically: He did not speak, yet it was as if He did? The truth is that *what is literally true to us is a metaphor compared with what is metaphysically real to God*. And when applied to Him our mightiest words are feeble understatements. The speech of God is not less but more than literally real. The nature of revelation, being an event in the realm of the ineffable, is something which words cannot spell, which human language will never be able to portray. Our categories are not applicable to that which is both within and beyond the realm of matter and mind. In speaking about revelation, the more descriptive the terms, the less adequate is the

description. The words in which the prophets attempted to relate their experiences were not photographs but illustrations, not descriptions but songs. A psychological reconstruction of the prophetic act is, therefore, no more possible than the attempt to paint a photographic likeness of a face on the basis of a song. The word "revelation" is like an exclamation; it is an *indicative* rather than a descriptive term. Like all terms that express the ultimate, it points to its meaning rather than fully rendering it.

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We must not try to read chapters in the Bible dealing with the event at Sinai as if they were texts in systematic theology. Its intention is to celebrate the mystery, to introduce us to it rather than to penetrate or to explain it. As a report about revelation the Bible itself is a *midrash*.

To convey what the prophets experience, the Bible could use either terms of description or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. This is why all the Bible does is to state *that* revelation happened; *how* it happened is something they could only convey in words that are evocative and suggestive.

The same word may be used in either way. The sound is the same, but the spirit is different. "And God said: Let there be light" is different in spirit from a statement such as "And Smith said: Let us turn on the light." The second statement conveys a definite meaning; the first statement evokes an inner response to an ineffable meaning. The statement, man speaks, describes a physiological and psychological act; the statement, God speaks, conveys a mystery. It calls upon our sense of wonder and amazement to respond to a mystery that surpasses our power of comprehension.

There are spiritual facts which are wholly irreducible to verbal expression and completely beyond the range of either imagination or definition.

It was not essential that His will be transmitted as sound; it was essential that it be made known to us. The sound or sight is to the transcendent

event what a metaphor is to an abstract principle.

For us, therefore, to imagine revelation, namely, to conceive it as if it were a psychic or physical process, is to pervert its essence and to wreck its mystery. It is just as improper to conceive revelation as a psychophysical act as it is to conceive God as a corporeal being. Few of us are able to think in a way which is never crossed by the path of imagination, and it is usually at the crossroads of thought and imagination that the great sweep of the spirit swerves into the blind alley of a parabolic image.

A *hasid*, it is told, after listening to the discourse of one who lectured to him about the lofty concept of God according to the philosophers, said: "If God were the way you imagine Him, I would not believe in Him." However subtle and noble our concepts may be, as soon as they become descriptive, namely, definite, they confine Him and force Him into the triteness of our minds. Never is our mind so inadequate as in trying to describe God. The same applies to the idea of revelation. When defined described, it completely eludes us.

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Unlike the mystic act, revelation is not the result of a quest for esoteric experience. What characterizes the prophet is, on the contrary, an effort to escape such experience. Never does he relish his vision as one relishes the attainment of a goal longed for. Revelation is not an act of his seeking, but of his being sought after, an act in God's search of man. The prophet did not grope for God. God's search of man, not man's quest for God, was conceived to have been the main event in Israel's history. This is at the core of all Biblical thoughts: God is not a being detached from man to be sought after, but a power that seeks, pursues and calls upon man. The way to God is a way of God. Israel's religion originated in the initiative of God rather than in the efforts of man. It was not an invention of man but a creation of God; not a product of civilization, but a realm of its own. Man would not have known Him if He

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The following article was written by the Washington correspondent of the Jewish Telegraphic Agency. It has been claimed that the "rehabilitation" of Krupp was a tactical move to benefit West German industry, advance the country's prosperity generally and help preserve it as part of the Western alliance. Some informed observers tend to place most of the war crimes blame of the Krupps on the father.

A CONVICTED Nazi war criminal is participating, with apparent State Department approval, in West Germany's first nuclear project and plans for German manufacture of atomic weapons. He is Alfred Krupp, sole owner of the former Nazi arms works.

Krupp has now been rehabilitated by the United States and West German Governments to the extent that he is the wealthiest man in Europe. He was convicted by a U. S. war crimes tribunal at Nuremberg in 1947. The court found Krupp guilty of exploiting and abusing slave labor, including Jews. He was also convicted of looting Nazi-occupied countries.

Krupp was sentenced to 12 years in prison. He was also ordered to forfeit his property because of the notorious manner in which the industrial empire was expanded.

But American financiers were persuaded to intervene on Krupp's behalf. In 1951 he was freed from prison, his sentence commuted by John J. McCloy, then U. S. High Commissioner for Germany. Krupp had served less than one-half of the sentence.

McCloy also restored confiscated properties in exchange for an agreement by Krupp to split his cartel structure by selling a portion of his holdings not later than 1958. Krupp agreed to relinquish management of the coal, steel, and iron-ore units of his empire. But Krupp actually has done no such thing. At first, he made a few transparently evasive maneuvers, transferring firms on paper. But by last month, with support of German Chancellor Konrad Adenauer and the late Secretary of State

A Report On A Controversial Development

THE KRUPP CASE

By MILTON FRIEDMAN

John Foster Dulles, Krupp openly ignored the anti-cartel agreement.

Krupp not only failed to fulfill commitments to split his monopolistic structure; he actually purchased a rival firm in January to expand the Krupp cartel. It boosted Krupp's steel production to four million tons per year.

On January 31 the State Department approved a year's extension of the accord that obligated Krupp to dispose of steel mills and coal mines. State Department sources admitted this order would go by the boards when the delayed deadline comes up again next year.

The State Department, it was pointed out, is operating under a decision by Mr. Dulles to end "harassment" of Krupp because Krupp's skills in building arms are needed. The growing Communist threat to Germany was cited.

Krupp recently said he would resume turning out instruments of war, presumably even atomic weapons, if the United States and NATO pressed him. He said that "under certain conditions he would," and added, "we must not forget reality."

It appears that reality, indeed, is being forgotten. The truth is that the Krupp operation not only followed but helped build the dictatorship of Adolph Hitler. In the early 1930's, Krupp violated the Versailles Treaty by secretly building guns, tanks, and submarines for the Nazis.

The 1947 Nuremberg trial records establish that Krupp joined the Nazi Party even before his father who publicly boasted of Nazism among the Krupp hierarchy. In recognition of the Krupp role, Hitler allowed the Krupp industries to become a virtual family empire within the Third Reich. Alfred Krupp, endorsed by Hitler, became chairman of the board.

An estimated 100,000 human beings were exploited as slave laborers by

Krupp. In 1944 the Nazi SS loaned him 500 young Hungarian Jewish girls. He put them to work under inhuman conditions. They were beaten and starved. The girls were awakened at 4 A.M. daily and marched more than a mile to work, many in bare feet. When U. S. troops spearheaded toward the Krupp works in 1945, the Jewish girls were herded into freight cars. They were shipped back to concentration camp control and never heard of again.

At the time of his arrest, Krupp protested to the U. S. Army that he was "merely a businessman." But the court decided differently.

Brig. Gen. Telford Taylor, chief U. S. war crimes prosecutor, wrote a detailed personal indictment of Krupp. Gen. Taylor said "as the tribunal . . . found, Krupp cooperated with the Nazi Government's slave labor policies, not reluctantly or under duress, but willingly . . . in fact, abuse of slave labor was no mere 'consenting part.' Krupp, like I. G. Farben, undertook the construction of a plant near the Auschwitz concentration camp, with the avowed expectation of using the inmates as a labor supply. And in June, 1944, at a meeting attended by Alfred Krupp, it was decided to explore the possibilities of employing 'prisoners and convicts' at Krupp's Geisenheim plant. Negotiations to this end were carried on with the concentration camp near Geisenheim."

The U. S. court obtained a description of how Krupp and three other Nazi industrialists plotted to loot occupied countries in 1940: ". . . The four men talked excitedly and with great intensity. They pointed their fingers to certain places on the map indicating villages and factories. One

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WE will soon be in the season of the traditional mourning period commemorating the destruction of the Temple, recalling the siege of Jerusalem by the Babylonians 2,500 years ago and, half a millenia later, by the Romans, thus culminating in the burning of that sacred edifice twice in Jewish history on the same date.

It is impossible for us today to realize the catastrophic implications of the burning of the Temple by "Titus the Wicked," followed by the extinction of Jewish national life in Eretz Israel after the abortive uprising and heroic last stand at Betar 75 years later. Jewish life changed not only quantitatively with the slaughter of millions but also qualitatively. The Temple had centralized and unified the people's spiritual aspirations, drawing them together as one gigantic family at the trice-yearly pilgrimages to make sacrifice, and resetting its seal of consecration on the most intimate threads of their daily existence. Sin and atonement were inextricably associated with its altar, resolution and reformation made their debut within its precincts.

From the Holiest of Holies where the Divine Presence rested, through its courts thronged by the people of God, sanctity permeated outwards and downwards to all classes and all corners of the Land. Its disappearance left a void in the structure of Judaism which was irreplaceable and yet could not be irreparable. Life had to go on. It was this paradox that faced the leaders of our people at the time—how to preserve the void and never forget the Temple, and yet how to fill it so that Jewish life could continue to bring forth, in God's good time, the rebuilding of His House. When the second temple was destroyed, states the Talmud, the ascetics increased in Israel; they would not eat meat or drink wine. Rabbi Joshua took them to task. He asked: "Why do you not eat meat or drink wine?" They replied: "Shall we drink wine which is poured out on the altar and now is abrogated? Shall we eat meat that is sacrificed on the altar and is now no more?" In that case proposed R. Joshua: "We should not eat bread since the meal offering is no more." They answered: "One can live

on fruit." R. Joshua continued: "Fruit also used to be brought to the Temple as 'first fruits.'" "We can use other fruits not brought to the Temple," they retorted. "We should not drink water then," said R. Joshua, "since that was also used in the Temple ritual."

After this *reductio ad absurdum*, the ascetics were silenced. R. Joshua then said to them: "My children, Come and I shall tell you what to do. Not to mourn at all is impossible since the decree has gone forth, but to mourn overmuch is likewise impossible since one cannot ordain measures that the majority of the public find it impossible to observe. But, our Sages stated, 'one plasters his house and leaves a small portion unplastered in symbolic reminder of the destruction.'" Accordingly, with their wonderful sense of proportion, the Rabbis of the Talmud maintained the correct balance on all occasions and the thread of the destruction coupled with the hope of future restoration runs through all our festive dates and our liturgy. It reaches its most poignant moment in the Yom Kippur Musaf service when we recall the pomp and solemn pageantry of the Atonement ritual which was an unforgettable and irreplaceable religious experience for our people.

The whys and wherefores of the national tragedy preoccupied the attention of our sages in the Talmud. They were not afraid to probe into the past however deeply it hurt, and they laid the blame fairly and squarely not on historic circumstance but at their own door. On Tisha B'Av, the day reserved exclusively for expressing national grief over the destruction, Torah study is not permitted because, in the words of the Psalmist: "The precepts of the Lord rejoice the heart." Passages in Scripture and Talmud deal-

An Israeli Comments on Tisha B'ab From the Viewpoints of the New State

THE DESTRUCTION OF THE TEMPLE

By ARYEH NEWMAN

ing with the theme of lamentation, suffering and consolation only may be read. Among them is a famous excerpt from the Talmud in Gittin devoted to placing the moral responsibility for the *hurban*.

Jerusalem was destroyed because of *sinat binam*—causeless hatred and factionalism. Here is one of a number of stories told to illustrate this. A certain man had a friend called Kamtza and an enemy, Bar Kamptza. By mistake, his servant invited his enemy Bar Kamptza to a banquet he had arranged instead of the friend. Seeing his mortal enemy in the banqueting hall, the host came up to him and told him to leave at once. Bar Kamptza pleaded with the host not to shame him in public but to let him stay and he would pay for the food he ate. The host refused. Bar Kamptza then offered to pay the cost of half the banquet and even the whole if only he would let him remain. But the host still refused and ejected him. "Since the Sages of Israel who were present at the banquet raised no protest, presumably they acquiesced in my treatment," reasoned Bar Kamptza, and he forthwith went to the Roman authorities to stir up trouble against his own people. This then was but one of the seemingly trivial incidents that led to the destruction. "Come and see how great is the power of shame," states R. Eliezer, "since the Holy One, Blessed Be He, assisted Bar Kamptza and destroyed His own House and Temple!"

"For our sins we were exiled"—this is the refrain of our Sages. Individual selfishness and evil set in motion the deadly apparatus of Divine retribution. But a spark of good, of repentance, can set off the chain reaction of events

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The "Procession" was first conceived in Europe in 1952. At that time I was developing a series of individual sculptures dealing with religious themes. However I had done so previously having executed two groups of praying rabbis while I was still attending the Rhode Island School of Design.

In my early life I often saw such elders in the synagogue. Contact with my grandparents, my own family and orthodox members more distantly related certainly filled my sight with strong images. They had a dignity which called for sculptural interpretation. And so little sculpture dealing with them had been done! It is easy to understand the excitement with which the material was approached.

The work was begun in New Haven in 1954. At that time there was no demand for them other than my own desire to carry out the earlier sketches. Consequently, little attention was given to the eventual transportation of the figures, and they were constructed directly in plaster, too large in size to be taken down the stairwell. When Mr. I. H. Bauer, of the Whitney Museum requested them for the Whitney Annual Art Exhibit, I delightedly crated them and altered the stairwell. It was at this exhibit that Mrs. Albert List first saw the group and determined to have it cast.

The Procession was thought of in several ways: firstly as symbolic of the ritual of carrying the Torah amongst the people. It was to take the idea of study, as represented by the central figures. And as a microcosm of Judaic symbolism it grew to include the Menorah, not, however, in a literal way as seen in the synagogue. Here artistic license was utilized to add impact to the overall image, to contrast the handsome linear form of the Menorah with the broad masses of the figures themselves.

This brings up the second consideration, which goes hand in hand with subjective content—the aesthetic aspect of the work. The forms were developed to emphasize the qualities of bronze as a metal. The bell-like volumes were rather evenly finished to accomplish this

aim. The stylization and proportions were used to evoke strength, and dignity and monumental scale. To this end the large volumes of the garments in relation to the heads give a hierarchical eloquence, a measured monumentality to the slow, even step of the advancing figures.

I hope that in overall effect this meaning may be applied to the group: that through a sculptured and restrained treatment of forceful ritual forms cen-

AN ARTIST EXPLAINS HIS WORK

By ELBERT WEINBERG

tral to the Judaic religion, Jews may be reminded of the human values that have preserved them and added dignity to the human situation. Civilization does not depend on ritual, but on that which it celebrates,—law, ethics, enlightenment and creative being. Ritual is only the outer face of human goals that must be perpetually clarified, and re-invigorated.

50 Years Dedication To Jewish Education

(Continued from page 3)

first Dean. Dr. Kaplan was then a young man, in mid-twenties; but he already exhibited the rare qualities of inspiring leadership which won for him throughout all these years the acclaim and recognition of Jewry throughout the world.

Under his guidance and direction the Teachers' Institute has trained hundreds of young men and women to devote their lives to the cause of Jewish education. Its graduates, throughout this half century, have served as the teachers and principals of our Hebrew and religious schools in most of the communities throughout the land. They have made Hebrew teaching a dignified as well as sacred calling. And even those who did not enter the field of teaching have, as laymen, become the intellectual leaders of their communities.

That the Teachers' Institute was able to achieve so much is due in large measure to the devotion and brilliant direction of its head—Professor Kaplan. Serving at the same time as Professor of Midrash and Homiletics in the Rabbinic Department of the Seminary, he nevertheless found time to give so much of himself to the guidance of the Institute. He surrounded himself with a faculty of men and women of great

ability as educators and teachers, who were proud to work under such a dynamic force. But even above the demanding curriculum and devoted faculty, the students had before them a constant living source of inspiration in Prof. Kaplan, whose whole life was dedicated to building a wholesome Jewish life in America dedicated to the ideals of our Torah.

Professor Kaplan has given up the office of Dean, but the influence of his personality and his teachings still serve to mould the minds and hearts of all the students.

We join in congratulating the Teachers' Institute on this milestone of achievement and in congratulating Professor Kaplan for his great and unique contribution of 50 years of consecrated service to the cause of Jewish education. May the Institute grow from strength to strength, and may Professor Kaplan continue to be its guiding spirit for many more years to come.

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THEY ARE AVAILABLE TO MEMBERS.

"The Midrash on Psalms," translated from the Hebrew and Aramaic by William G. Braude. Yale University Press.

The Midrashic literature has played an important role in the spiritual life of our people throughout the ages. It represents the homiletic and philosophic interpretations of the Biblical text. The *Halachah*, or legal interpretations of the Talmud and later rabbinic texts, regulated the day to day actions of the Jew. The Midrashic literature tells us what the Jew thought and felt about the meaning of life and its sanctities.

Rabbi Braude has rendered a great service in translating for us in a beautiful English the entire Midrash on the Psalms. The work—in two volumes—is more than a simple translation, which, in itself, would be a great undertaking. The work shows great scholarly skill, and represents profound research into the rabbinic text. It is not always easy to convey the deeper meaning of a Rabbinic term or phrase in ordinary translation. Rabbi Braude displays a rare gift in revealing in correct language this deeper meaning which the Rabbis in the original text had in mind.

These volumes make a worthy addition to the Yale Judaica Series, the volumes of which have already enriched our Jewish cultural life. And Rabbi Braude deserves our warmest congratulations on the completion of a work which will be welcomed by scholars and laymen alike, and which will undoubtedly help to enrich our spiritual life.

"Law and Tradition in Judaism," by Boaz Cohen. Jewish Theological Seminary Press.

Dr. Boaz Cohen, who is Professor of Talmud and Codes at the Jewish Theological Seminary of America, is one of the noted scholars in Jewish as well as in all ancient law. His new volume is a collection of a number of articles which he has written for scholarly periodicals and addresses which he de-

livered at gatherings of rabbis and scholars interested in the problems of Jewish law. The titles of a few of these chapters will give the reader some idea of the problems which the author discusses: "Towards a Philosophy of Jewish Law;" "The Shulhan Aruk As a Guide for Religious Practice Today;" "Concerning Jewish Law of Domestic Relations;" "Law and Ethics in Light of Jewish Tradition."

Professor Cohen shows vast erudition in each of these studies. He is one of the recognized authorities on comparative jurisprudence and on the historic development of Jewish law. While all of the chapters deal with somewhat technical themes, the intelligent layman who is interested in legal problems and especially in Jewish law, will find the reading of this volume most rewarding.

One of the most pressing problems facing our people today, both here and in Israel as well, is how to make Jewish law a vital factor in Jewish life. To solve this problem it is essential, first of all, to have an intelligent understanding of the philosophy of Jewish law and its historic development. Professor Cohen has made a notable contribution in this field, and we are deeply grateful to him.

"Israel's Odyssey," by Abraham Mayer Heller. Farrar, Straus and Cudahy, N. Y.

The author of this fine work is the well-known Rabbi Heller, who, for the last 35 years has served as the spiritual head of the Flatbush Jewish Center. He recently spent almost a year in Israel and there made a thorough study of every phase of life and activity in the new State. Rabbi Heller gives us the results of his study in this delightful volume. He has been a Zionist since his early youth and is thoroughly familiar with the history and literature of the Zionist movement.

In "Israel's Odyssey," the reader gets an over-all picture of the struggle and the accomplishments before the birth of the State, as well as a thorough account of life as it is lived in Israel today, the

problems that face it, and the ways and methods of meeting these problems. It is in brief a *Kol Bo*, a volume in which the reader finds everything one wants to know about the unique story of Israel.

The author is objective in his evaluation of many of the aspects of the political, educational and social problems, and offers keen and penetrating observations which help the reader to understand these varied problems. The reader will find of particular interest the author's concluding chapter on "Arab and Jew," in which he offers practical and worth-while suggestions for the achievement of peace between these peoples.

The book is written with charm and warmth, in an easy flowing style, and holds the reader's attention from cover to cover. It will undoubtedly be welcomed by all who are interested in the miracle of Israel's rebirth—by Jew and non-Jew alike.

"Shirim" (Poems) by Abraham S. Schwartz. M. Neuman Publishing House. Tel Aviv and Jerusalem.

One of the men who enriched Hebrew literature in America was the late Dr. Abraham S. Schwartz. Though a noted and busy physician by profession, he gave much of his time and service to the Hebrew literature. He was a gifted poet in the sacred tongue, and his poems, which appeared frequently in the Hebrew periodicals of America and in Israel, won for him the recognition as a foremost Hebrew poet of our generation.

This volume, beautifully printed and published posthumously by his family, is a collection of all of his poems. They deal with many themes. He sings in lyrical terms of the beauties of nature; he mourns and protests at the sufferings of his people; he rises in praise and ecstasy of joy at the rebirth of his people and his, people's land. Dr. Schwartz's heart was filled with a great love for the Jews' cultural heritage and religious ideals; and he had an unswerving devotion to the Hebrew lan-

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Dr. Levinthal's "Point of View: An Analysis of American Judaism" Continues to Receive Critical Praise

"Dr. Levinthal, one of the most respected elder statesmen in American Jewry, and long a leader in the Conservative movement, has attempted a popular discussion of the four branches of Jewish religious life in this country. He has succeeded in producing a thought-provoking overview of the denominational American-Jewish religious scene, although by intention it is neither exhaustive nor profound . . . 'Point of View' is a brief protem report which thrives for objectivity in a controversial realm."

Saturday Review

"Dr. Levinthal writes with penetrating clarity, profound learning and an indefinable charm; but above all, with a desire to understand and teach without offense or hurt to those who hold views contrary to his own . . . Point of View is an intellectual and spiritual joy to read and think on . . . One realizes the grace and charm of Dr. Levinthal's style and his masterful exposition of high and inspired themes."

*Rabbi Mortimer J. Cohen,
Philadelphia, Jewish Exponent*

"Rabbi Levinthal performed a timely task in giving an analysis of the roots of the various religious ideologies and in pointing out their strengths and their weaknesses. Though small in size the book is rich in content in this new literary field . . . No one knows better than Rabbi Levinthal how to clothe his ideas in homiletical garb. His thoughts are illustrated in Rabbinic sayings and quotations from our classical sources which add the charm of the darshan to his words and which endear them to the heart of the reader."

*Dr. J. Kabakoff,
Hebrew Hadoar*

"Here we have a man who knows how to write, present and develop

ideas, argue, analyse and compare. Therefore his review of the different trends in Judaism current in America today goes far towards being an authoritative presentation of the subject in small compass. Insofar as it is possible for the protagonist of one point of view of Judaism to be fair and impartial about the other points of view, Levinthal is thus just and discerning. That he is much more convincing about his own view, is only a tribute to his sincerity.

Jerusalem Post

This book, written with charm and grace, demonstrates learning and a deep sense of devotion to "catholic" Israel. A distinguished preacher, the author uses the homilies to illustrate a historical fact or a philosophical system, and these enrich the material with references to Biblical, rabbinic and modern sources.

Rabbi Levinthal's understanding of other religious expressions within the framework of Judaism is apparent. He criticizes like a brother, yet treats sympathetically whatever contribution any of the groups has made to the totality of Jewish life. Although he is less objective about the Conservative movement (his own group) than he is about the Reform and Orthodox, he is aware of weaknesses in Conservatism and discusses them with forthrightness. He exposes the shortcomings of the Reconstructionist approach but writes with profound appreciation for the contributions of Professor Mordecai M. Kaplan to American Judaism, for "the greatness of the mind and heart" of this teacher and leader.

"Point of View" is a delightful and mature work. It is history. It also symbolizes our unity, our peoplehood and common destiny despite different interpretations of the Halacha and varying forms of worship. In this, Dr. Levinthal exhibits the authentic spirit of Judaism as well as his own transcend-

ence of the barriers that unfortunately divide Jew and Jew.

*Rabbi Edward T. Sandrow,
Bulletin, N. Y. Board of Rabbis*

"The brilliant rabbi of the Brooklyn Jewish Center here offers a small volume based on a series of Friday night lectures he delivered before his congregation in 1955-56. These lectures are a good example of popular teaching that is authentic. The style is easy, oral, and, most of the time, charming. By treating *Reform* Judaism first, the author reveals good historical judgment and chronological placement. His critical evaluation here is enriched by his consummate artistry in the use of traditional homily and *derash*. His mood is the same in his lecture on *Orthodox* Judaism. When he comes to *Conservative* Judaism, he is warm, passionate, and even brilliant. Here he is a *partisan*, and a good one. He offers the best *midrashim* as pedagogic devices to illustrate his ideas.

*Dr. Herman Hailperin,
Historia Judaica*

"Many books have been published in explanation of the various trends in American Judaism. Superseding most of them in thoroughness of evaluations is 'Point of View—An Analysis of American Judaism' by Dr. Israel H. Levinthal. This volume is positive in its approach and points to the progressive as well as changing attitudes not only in the author's own group—Conservative Judaism—but also in Reform and Orthodoxy."

Detroit Jewish News

"Certainly one of the best concise introductions for the American Jew to the problem of an understanding of Judaism . . . It is clear and well-written, with interesting quotations from Jewish and other sources. He takes pains to be tolerant and objective."

*B. Z. Goldberg,
Jewish Day-Morning Journal*

"Dr. Levinthal . . . performs a service many will welcome. In a handful of essays based on a series of well-received
(Continued on page 17)

ISRAEL'S NATIONAL THEATRE

By ELIAHU SALPETER

THE Prime Minister entered the hall about ten minutes before curtain time. Accompanied by Mrs. Ben Gurion and his military aide-de-camp, he took his seat in the center of the sixth row. The Speaker of the Knesset, the Mayor of Jerusalem, members of Cabinet and various other notables were scattered among the rest of the audience.

Curtain time should have been 9 p.m., but with the same informality it was delayed about seven minutes, apparently because everything was not yet read on the stage. Finally, the lights went down and the special festive performance of the Habimah theater, celebrating its 40th anniversary, began in Jerusalem. The cast chose parts from three of its most famous plays. First, Act II of Pinski's "The Eternal Jew" was performed.

Standing on gray-draped stages of various sizes, representing the hills and rocks of a Judean village, were several middle aged ladies and gentlemen, who immediately began declaiming with great pathos—and notable Russian accent—the memorable lines of the play in archaic Hebrew. What made the impression comic was that the actors had decided to present the show without costumes and dressed in afternoon street clothes.

But that was not all. It was quite natural that no two of the ladies had the same idea of what was proper afternoon dress for reciting Biblical plays. They all seemed to agree, however, that such dress should underscore as much as possible the visible results of the natural process of aging, which affects Habimah actresses just as it does all other mortals. The gentlemen wore mostly double-breasted suits of black, blue or gray hues. Needless to say that round-bellied, bald, bespectacled short gentlemen in double-breasted pin-striped suits did not exactly create the image of Judean patriarchs of two thousand years ago.

It was to the eternal credit of the Jerusalem audience that snickerings were muted and not one person burst out in open laughter despite ample justification.

The next two parts were performed in costume and with full sets: Act III of Leivik's "The Golem" and Act II of Anski's famous "The Dybuk." The performers were the same actors as in "The Wandering Jew," but this time there was no snickering—the audience sat spell-bound, even when Hanah Rovina, the

grand dame of the Hebrew theatre, reached one of her semi-hysterical wailing scenes. When it was all over, the audience burst out into warm applause.

The entire performance represented, in a nutshell, the problem of Habimah: it was created in post-revolutionary Russia under the guiding hand of the great Stanislavski and his most gifted pupil Vachtangov, who impressed upon the young troupe the then avant-garde style of acting; Habimah still sticks to it despite the fact that today its pathos is about as outdated as the comedy of the Keystone Cops. The group is top-heavy with actors and actresses of great past merits, while decidedly short on younger performers.

It is perhaps symptomatic that of the 30 original members of the Habimah of 40 years ago, 14 are still performing—mostly the same roles—while only nine of the many graduates of Habimah's

own Actors Studio are at present members of the ensemble.

However, Habimah still manages to put on a performance few other theatres can match. It gave 1,030 performances of "The Dybuk," and Hanah Rovina's Leah, the bride possessed by the spirit of her dead lover, is a masterpiece of precision in the grand style. Habimah presented "The Golem" close to 350 times, and the smallest move, each tiny gesture or inflection of voice of Aharon Meskin in the title role has been polished to reflect the very essence of the drama.

On the occasion of its 40th anniversary, the Government of Israel awarded Habimah the title of "National Theatre." While past merits unquestionably justify this honor, many doubt that it will help Habimah look to its future.

Dr. Levinthal's "Point of View"

(Continued from page 16)

sermons to his own congregation—he makes clear the differences, as he sees them between the branches of Judaism in America . . . One of the book's many merits is Dr. Levinthal's superb chapter on Reconstructionism. In a remarkably few pages, he has classified its major aims for at least one reader—and has penned the most interesting and effective critique of its theology that I have read."

A. F.,

American Examiner

"Dr. Levinthal's lectures are always informed and brilliant . . . These and other facts are adduced with full respect to the movements and their leaders and adequate scholarly deployment."

Rabbi Abraham Burstein,

The National Jewish Post

"A lucid, unprejudicial analysis of interest to all questioning Jews, whether or not they affiliate themselves with a particular school of thought. Rabbi Levinthal does not engage in theological acrobatics, but provides a common-

sensical basis for further thought."

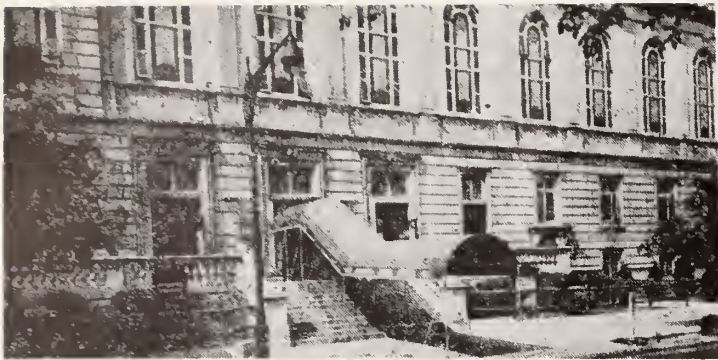
Virginia Kirkus,

Book Publishers Review

BRITISH BANKS MAY BACK INVESTMENTS IN ISRAEL

A GROUP of British banks, headed by the House of Rothschild, is prepared to sponsor and underwrite large-scale investments in Israel's industries, *Ha'aretz* reports. The recent visit to Israel of Baron Edmond de Rothschild and Sir Henry d'Avigdor Goldsmid, M.P., was connected with this project. They returned with a favorable report, the paper says, and there is no doubt that the British Treasury will approve the project if the position of sterling remains as strong as it is today and the British gold and dollar reserves stay at the present level.

On the other hand, repeated efforts to secure permission to sell Israel bonds in the United Kingdom have failed. To grant such permission would mean a change in British financial policy which the Treasury is not prepared to make, *Ha'aretz* concludes.



NEWS OF THE CENTER

Reserve Your High Holy Days Seats Now

Rosh Hashanah services will be held on Friday and Saturday evening, October 2nd and 3rd, and Saturday and Sunday morning, October 3rd and 4th. Kol Nidre services will be held on Sunday evening, October 11th and Yom Kippur services on Monday, Oct. 12.

The Ritual and Religious Services Committee is now conducting the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after June 30th.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler and the Center Choir.

Holiday Gym Schedule

The Gym and Baths Department will be open on Thursday, June 11 (Erev Shavuot) for men and boys from 1 to 4 P.M.; will be closed Friday, June 12 and will reopen on Sunday for men from 10 A.M.-2 P.M., and for boys from 2-4 P.M.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendation, accepted by the Board of Trustees, is compulsory:

As of January 1, 1957, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least three years attendance at a regular (three day a week) Hebrew School or its equivalent.

Each candidate for Bar Mitzvah who does not have the above requirement shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis.

Father and Son Annual Awards Breakfast

The second annual Father and Son Awards Breakfast arranged by the Physical Training Committee, which climaxed the 1958-59 sports season, was held at the Center on Sunday, May 3. Mr. Jammy Moskowitz, Athletic Director introduced the following honored guests: John Nucatola, head of the College Referee Association; Ray Felix, Star Center of the professional N. Y. Knickerbocker Basketball team; Mickey Fischer, Coach of the Championship Boys' High School basketball team; Elmer Ripley, Coach of the Israeli basketball team; Jimmy Murphy, well-known sports writer for the N. Y. World-Telegram and others. Trophies were presented to the two High School boys unanimously considered most deserving in the Metropolitan area. Awards were also presented to winners and

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HOLIDAY WORSHIP

Kindling of Candles: Thursday and Friday, June 11th and 12th—8:07 P.M.
Services 8:15 P.M.

Shavuot Services

Friday Morning Services, June 12th
8:30 A. M.

Consecration Exercises

Original Cantata
"The Romance of Hasidism"
by

MRS. EVELYN ZUSMAN
Musical Direction by
MR. SHOLOM SECUNDA

* * *

SABBATH MORNING SERVICES

June 13—8:30 A.M.

Rabbi Kreitman
will preach

Yizkor (Memorial) Services will be
held about 10:30 A.M.

* * *

Minha Services—6:00 P.M.

Special Late Saturday Minha followed
by Maariv—7:30 P.M.

Daily Services

Mornings: Monday through Friday—
7:00 and 8:00 A.M.

Sunday mornings: 8:00 & 8:50 A.M.

The first minyan morning services on
Rosh Chodesh begins at 6:45 A.M.

* * *

MINHA SERVICES: 8:15 P.M.

Father and Son Annual Award

(Continued from page 18)

runners-up in the Center handball tournament; to the veteran luminaries of Center sports; to members of the Junior and Senior basketball teams. Mr. Seymour Glass, Chairman of the Physical Training Committee, commended the teams on the completion of a most successful Center sports season. Thanks were extended to the following members who sponsored this Breakfast: Messrs. Joseph Heller, Samuel Benis, Joseph L. Greenberg and Benjamin Booth.

Bat Mitzvah Ceremony

The Brooklyn Jewish Center, several years ago, instituted the ceremony of Bat Mitzvah for girls, a ceremony that has won wide acceptance throughout many Synagogues in this land. This ceremony will take place during the Late Friday Evening Services. The Ritual Committee and the Hebrew Education Committee in conjunction with the Rabbis have set the following requirements and criteria for the Bat Mitzvah candidates:

1. Age—13 years.
2. A minimum of four years of Hebrew training in a three-day-a-week school or its equivalent.
3. Evidence of willingness to continue her Hebrew and religious education. The Bat Mitzvah candidates will be prepared for the ceremony and the ritual by the teacher in charge of Bar Mitzvah instruction.

It is hoped that through this ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish to reserve a date for a Bat Mitzvah are requested to do so well in advance.

Gym and Baths Closed During the "Nine Days"

Beginning with Wednesday, August 5th, the Gym and Baths Department will be closed for the "Nine Days." The department will reopen on Sunday, August 16th for men from 10 A.M.-2 P.M., for boys from 2-4 P.M.

THE YOUNG FOLKS LEAGUE

AS the incoming president of the Young Folks League I would like to take this opportunity to greet all the members of our group. I want to pledge that the new administration will do its utmost to raise the Young Folks League to new heights.

This issue of the REVIEW reaches you as the summer session begins. Our meetings for the duration of this season will be held on the roof of the center, weather permitting, each Wednesday evening. Cooling breezes, ice cream and cold drinks will make these get-togethers most enjoyable. There will be dancing, of course, and I'm sure that all friendships created during the past season will be strengthened.

ARTHUR J. VIDERS, *President,*
YOUNG FOLKS LEAGUE

THE GOLDEN AGE GROUP

THE Golden Age Group, originally organized for sociability, has added other activities to round out a more fruitful type of meeting. Culturally, the group was addressed by a well-known heart specialist who discussed the heart, its ailments, and proper diets for those with heart conditions. The members celebrated Mother's Day in a warm and delightful manner. They do not forget those friends who are not well or who have suffered a loss. Cards are sent and visits are made to remind them that though absent, the club is thinking of them. Birthday cards are also sent to congratulate club members, and at the end of each month a birthday party is held for the month's birthday celebrants.

The Golden Age Club also remembers those less fortunate than themselves by contributing to U.J.A., and the Brooklyn Hebrew Home and Hospital for the Aged. The club had representation at the Senior Citizen's Conference of June 3, and a report was brought back to the members.

The Golden Age Group meets informally every afternoon. Regular meetings are held every Wednesday at 1 p.m., at the Center. All Senior Citizens of the community are most welcome.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

THE MEN'S CLUB

ON May 18th the Men's Club climaxed its monthly schedule of meetings with the largest and most enthusiastic gathering of its history. Some 200 persons including the wives of members formed an audience that witnessed a highly professional performance of a "trial" presented by the club. The issues will be discussed for a long time by all who were present. The jury was called upon to determine the definition of a good Jew. Many thanks are due to Judge Murray T. Feiden, of the Supreme Court, in the role of the judge who lent a touch of realism filled with serious-comic interlude. All the players performed superbly. They were Robert Morse, Harold Kalb, Hugh Greenberg, Robert Gutchman and his son, Jay, Robert Glickman, Dr. Milton Schiff, Mary Kahn, and Sarah Epstein. A large vote of thanks is due Murry Greenberg, who suggested the play and directed the players.

Our Atlantic City week-end at the Breakers Hotel met with genuine success and was fully enjoyed by all who joined the delightful Spring sojourn.

The Men's Club has finished a most successful season. It affords the men of the Center an opportunity to meet fellow-members and participate in programs of mutual interest. We invite you—the only requirement is that you are a member of the Center. Our dues are \$5 annually. Once you join you will not want to miss our monthly meetings. Happy summer to all.

TED OSTROW, *President.*

YOUTH ACTIVITIES

NEXT season there will be a major change in procedure in the youth activities program as approved by the Board of Trustees, all activities that have heretofore taken place on Saturday night will be scheduled instead for Sunday afternoon.

Applications are now being accepted for enrollment in the department. There are clubs and activities for all ages, 10 through 21. Blanks are obtainable at the Information Desk.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BRAKMAN CHAS. I.: Married; Res.: 368 Eastern Parkway; Bus.: Textiles, 61 Moore St.; *Proposed by* Max Crawford.

BRAM, NATHAN: Married; Res.: 751 St. Marks Ave.; Bus.: Retired; *Proposed by* Nathaniel Friedberg, Henry H. Gross.

GELLER, CHARLES: Single; Res.: 668 Sutter Ave.; Bus.: Salesman; *Proposed by* Robert Gutchman.

GOLD, JACK: Married; Res.: 1572 Carroll St.; Bus.: Candy, 9301 Ditmas Ave.; *Proposed by* Dr. Leon Thorn, Henry Krakowski.

HORNSTEIN, WILLIAM: Single; Res.: 1001 President St.; Bus.: Engineer, 2174 Hewlett Ave., Merrick, L. I.

HOROWITZ, LAWRENCE: Single; Res.: 830 Saratoga Ave.; Bus.: Student Purchase Dept., N. Y. Institute of Photography, 10 W. 33rd St., N. Y. C.

LEVY, ELLIOT GEORGE: Single; Res.: 250 Crown St.; Bus.: Pharmacist, 641 Amsterdam Ave., N. Y. C.; *Proposed by* Joseph Levy, Jr.

LILLIAN, WILLIAM: Married; Res.: 1454 East 35th Street; Bus.: General Manager, Irving Raincoat Co.; *Proposed by* Frank F. Rose, Joseph Hahn.

LONDON, MISS PHYLLYS: Single; Res.: 466 Sheffield Ave.

SCHAFFNER, MURRAY: Single; Res.: 1485 Shore Parkway; Bus.: Supervisor, Mareth Steel Corp.; *Proposed by* Seymour Schaffner.

STAVIS, SAMUEL S.: Single; Res.: 5305 Snyder Ave.; Bus.: Production Patternmaker, Baroness Blouses; *Proposed by* Arnold Marshel.

WEINGARD, KALMAN: Married; Res.: 8912 Avenue A; Bus.: Butcher, 6930 Main St.; *Proposed by* David Rosenberg, Moses Ginsberg.

Reinstatements

BERGER, MILTON: Married; Res.: 225 Sterling Pl.; Bus.: Attorney, 217 Broadway; *Proposed by* Louis Kramer, Nathan Krinsky.

KAHN, ISAAC: Widower; Res.: 80 Winthrop St.

LEDERER, ARNOLD W.: Married; Res.: 1720 East 19th St.; Bus.: Architect, 66 Court St.; *Proposed by* Morton Klinghoffer, Judge Maurice Bernhardt.

SCHWARTZ, ARNOLD M.: Married; Res.: 163 Eastern Parkway; Bus.: Attorney, 66 Court St.; *Proposed by* Hon. Jacob L. Holtzmann, Leo Kaufmann.

SECKLER, DR. SAMUEL: Married; Res.: 1818 Newkirk Ave.; Bus. Physician, 350 Sterling St.

JAMES J. JACKMAN,

Chairman, Membership Committee.

Graduation

Miss Carol M. Hurwitz, daughter of Mr. and Mrs. Bernard Hurwitz of 20 Plaza Street has been graduated from Vassar College.

Condolences

We extend our most heartfelt sympathy and condolences to:

Messrs. Emanuel, Harry A. and Selig J. Harrison on the passing of their beloved sister, Ray Luxner, on June 2.

Mrs. William Sauler of 1324 Carroll Street, on the demise of her beloved father, Sigmund Margolis, on May 29.

Junior League

THE Junior League, the Center's official college age group, has completed a very satisfactory season. New officers and Executive Committee members have been elected, and during the summer the program for the new season will be drawn up.

As in the past, those members who remain in the city for all or part of the summer will continue seeing each other at special events, such as boat rides, beach parties and trips. They will also attend the roof garden dances sponsored by the Young Folks League.

The Junior League looks forward to another successful season next year, its ranks reinforced by many newcomers.

In Our Hebrew School

THE annual graduation exercises of all departments of the Hebrew School will be held on Sunday, June 14 at 10:30 A.M. Graduates who distinguished themselves for their scholarship and service to the school, will receive special awards. A cantata, "Proclaim Liberty," will be presented by the graduates under the direction of Mr. Emanuel Goldsmith, Music instructor of the Hebrew School.

Graduates of the class of June, 1959 are: Richard Axel, Lawrence Biffer, Marjorie Boguslav, Paul Edward Bresnick, Robert Davidson, Harvey Leonard Flechner, Saul Friedman, Rachel Lee Glass, Mark Joel Goldman, Joshua Baruch Halpern, Barry Kaufman, Norman Barry Magner, Phyllis Gail Moskowitz, Ellen Gail Nisselson, Robert Marc Novack, Joel Palatnick, Sandra B. Panem, Seth Putterman, Beatrice Reifield, Barry L. Roff, Isaac Rosenthal, Jon Rothfeld, Joel Scheinberg, James J. Schwartz, Nancy Helen Shander, Joseph Benjamin Solodow, Joyce Solomon, Steven Sotsky, Frances Joan Swerdlin, Bernard Tiegerman, Kalman Joseph Tobias, Rochelle Wasserman, Rosalie Barbara Willner, Mark G. Wolfman, Gladys Harriet Ziegler, Linda Ann Zietz.

Pre-Consecration Class:

Rochelle Brown, Ruth Falk, Elizabeth Hirsh, Selma Katz, Susan Koron, Renee Laddin, Ellen Lerman, Miriam Lieberfarb, Irene Nashman, Marilyn Simon, Elaine Skeer, Maxine Yaffe.

Post Bar Mitzvah:

Cary Aminoff, Robert Nathan Crawford, Everett Goldberg, Leslie Grubman, Kenneth Stephen Hurst, William Morris Kantor, Eugene Martin Weiss, Philip Bernard Yacht.

Post Graduate:

Robert Nathan Crawford, Jay Gutchman, Nancy Hellman, Arthur M. Horowitz, Kenneth Stephen Hurst, William Morris Kantor, Everett Goldberg, Ruth Klepper, Carol Morong, Deborah Rose Satran, Robin Soloway, Bianca Claudia Sauler, Carole Stolerov, Marilyn Thaller, Eugene Martin Weiss, Michael L. Yellowitz, Philip Bernard Yacht.

Senior Group:

Barbara Lipsius, Susan Pasternack.

PAGING SISTERHOOD!

JOYCE KREITMAN, Editor

With this issue of the REVIEW, we reach the end of another year of Sisterhood activity. As we reflect upon the accomplishments of the past year, and look forward to another year of purposeful achievement, we turn for inspiration to the Festival of Shavnot which we celebrate at this time. For Shavnot gives us the standards by which we can measure our past achievements, and the goals for which we must continually strive.

The heroine of the Festival is Ruth, whose tender and touching story we read at this time. Ruth serves Jewish women everywhere as an example of loyalty and devotion to the Jewish people.

Shavnot speaks to us also of devotion to our Torah. It is "zman matan Torateinu," the festival of the Giving of the Torah. It is a time to renew our acceptance of Israel's tradition, to accept it, joyfully, in proud awareness of the extent to which Jewish women have preserved and transmitted this tradition through the ages.

It was on Shavnot that the Jew in ancient Israel brought his bik-kurim, the first fruits of his land, to the Temple in Jerusalem. And it is on Shavnot today that we resolve anew to offer our bik-kurim, the fruits of our labor, our time and our devotion, to the service of God, His Torah, and His people, Israel.

My sincerest gratitude to the officers, members of our Executive Board, and all who have helped to make our Sisterhood an ever-growing force in our community and a spiritual influence in our own lives.

A healthy, happy, and restful summer to you all.

SARAH KUSHNER,
President.

Our meeting marking the observance of Passover was held on Tuesday evening, April 14. Mrs. Abraham Meltzer, chairman of the evening, extended cordial greetings and a warm welcome to the many members and their friends present. She presented Rabbi Kreitman, who praised our ancient womenfolk for their courage and strength. Through their fortitude the men received sufficient encouragement to fight for redemption. The Rabbi quoted a passage from the Talmud, "By the merit of the righteous women were the Hebrews redeemed from Egypt," in his explanation of the important role women played in our great exodus.

Mrs. Ray Aaron graciously presented a treasured wedding gift, a kiddush cup, to Rabbi Kreitman, who accepted it on behalf of the Center. Mrs. Aaron requested that the beautiful silver *becher*, inscribed in memory of her husband, be used at the Center's Sedorim. A film on behalf of the U.J.A. appeal was viewed. It showed how the U.J.A. helped survivors from concentration camps to reach Israel. Families were portrayed entering the Holy Land with their lifetime possessions crammed into one suitcase. Their hopes and dreams for a happy future in a new land will be realized through funds given to the U.J.A. Mrs. Joseph Krinsky, chairman of Sisterhood's campaign for the U.J.A., emphasized the Jewish reverence for life in contrast to the ancient Egyptian attitude of life after death. Seated around a model seder table, Cantor Sauler and his two daughters, Bianca and Gayna, recited Kiddush, the four questions and sang portions from the Haggadah. Mr. Harold Kushner described Springtime in Israel. The preparations and the seder itself on a kibbutz were fully recounted. Mr. Kushner hoped that we all would be able to spend "next year in Jerusalem" during Passover. Our speaker witnessed the festivities in celebration of Israel's Day of Independence. Delicious Passover refreshments served by Mrs. Charles Marks and her committee concluded the meeting.

Our appreciation to Edythe Sauler, program chairman, for arranging this lovely evening.

We celebrated Mother's Day and commemorated Israel's 11th anniversary at our meeting on Wednesday, May 13. Mrs. Joseph Levy, Jr., chairman of the afternoon, congratulated Mrs. Isador Lowenfeld, our Mother of the Year, and presented her with a white orchid. Rabbi Kreitman retold the story of Rabbi Gamliel, who was asked by a pagan philosopher, "How Can God Be Everywhere?" Rabbi Gamliel answered that God created the mother and through her heart God is everywhere. Jewish mothers have always transmitted a love for Torah and Israel to their children and through their teachings and encouragement, Israel was founded 11 years ago. The Rabbi stated that Lil Lowenfeld possessed all the attributes of a good Jewish mother and congratulated her on this occasion. Lil Lowenfeld's sons and daughters-in-law and other relatives were among her many friends who gathered to honor her. Rabbi Levinthal reminded us that Lil had been president of our Sisterhood and that she has continued to be very active in Sisterhood throughout the years.

Mrs. M. Robert Epstein spoke of the remarkable growth of Israel in 11 years. Mr. Chaim Fried, a Rabbinic student at the Seminary, sang Yiddish and Israeli songs and accompanied himself on the guitar. Ice cream and delicious pink layer cake was served with coffee by Mrs. Marks and her co-workers. Our thanks to Jean Zaldin for singing the anthems and to Irene Schiff for her accompaniment. Doris Mattikow delivered the opening prayer. Minutes were read by Edna Krinsky. Our gratitude to president Sarah Kushner, who working behind the scenes, coordinated the various parts of this beautiful program.

Mrs. Epstein, Chai Chairman, applauds, extends her thanks and deeply appreciates the generosity of our "Chai" Torah Fund members listed here: The Mesdames, Michael Aminoff, Joseph I. Aaron, A. David Benjamin, Abraham Bernhardt, Maurice Bernhardt, Phillip Brenner, Harold Brown, Leonard Brown, Leonard Brunner, Fannie Buchman, Eman-

(Continued on page 22)

P. T. A. REPORT

THE goal of a Hebrew School P.T.A. is to stimulate the involvement of the parent and home with the child's Hebrew Schooling and education. Our programming is designed to stress the point that unless a child's Hebrew School is supplementary to, or an adjunct of, Jewish living at home, then most of what a child learns in school may be utterly lacking in meaning or identification with Jewish living.

Our Executive Board meetings plan our open meetings and all other activities. Open meetings, with an average attendance of 150, coincide with our holidays and festivals and Jewish Book or Jewish Music Month.

We sponsored the Sunday morning Community breakfasts for Post Bar Mitzvah and Post Graduate boys and girls. Mrs. Sylvia Moskowitz ably headed this committee. We also sponsored several Friday night Oneg Shabbatim and Saturday morning Kiddushim under the chairmanship of Mrs. Edna Krimsky.

The different holidays and school ceremonies are celebrated by concrete activities, e.g., a model Seder at Pesach, symbolic fruits at Tu B'Shvat, goodies at the Haggigot Siddur ceremony, etc. Among the ladies in charge were Mrs. Belle Brunner and Mrs. Anne Bernhardt.

Our 2nd Annual Card Party, co-chaired by Mrs. Faye Gutchman and Mrs. Sylvia Moskowitz, was very successful. The proceeds were used for Hebrew School scholarships and magazine texts, for the Hebrew School, as well as for various other gifts for the school.

Equally successful was this year's Book Fair in which over \$500 worth of books with Jewish content were sold. The proceeds are applied towards purchasing books for the P.T.A. shelf in the Library. Mrs. Anne Liss was chairman, and Mrs. Anne Seidenfeld, co-chairman.

We present all consecrants at Consecration Exercises with prayer books and several prizes at the Hebrew School Graduation.

P.T.A., an integral part of the Center, has also cooperated in Center activities, for example, the Journal, Annual Dinner Dance and in joint activities with Sisterhood.

SISTERHOOD *(Continued from page 21)*

uel Cohen, Julius Dan, M. Robert Epstein, Isidore Feit, Julius Flamm, Samuel Fleischman, Harry Freedman, Carl Fruchtman, John Glassman, Samuel Goldberg, Pauline Goldman, Emanuel Goldsmith, Irving Gottlieb, William Greenberg, Robert Gutchman, Harry Halper, Darwin Hecht, Irving Horowitz, Rose Horowitz, Carl Kahn, Rose Katz, Leo Kaufmann, Morton Klinghoffer, Louis Kramer, Benjamin Kreitman, Joseph Krimsky, Julius Kushner, Aaron Leifer, Joseph Levy, Jr., Samuel Levy, Isador Lowenfeld, Abraham Markel, Benjamin Markowe, Charles Marks, Bernard Mattikow, Rose Meislin, Abraham Meltzer, Bessie Miller, Claire Mitrani, Lawrence Meyer, Robert Morse, Benjamin Moskowitz, Louis Nelson, Kalman Ostow, Herman Pashenz, Elias Rabin-

The role of P.T.A. was taken into account by the Accreditation Committee of the Jewish Education Committee and United Synagogue in awarding the Accreditation Certificate to the Center Hebrew School on May 6, 1959.

SADIE Z. SOLOWAY,
President

owitz, Barney Rogovin, Hattie Roth, Alex Rothberg, William Rothstein, Irvin Rubin, William Sauler, Frank Schaeffer, Milton Schiff, Harold Schrier, Ira Schwartz, Samuel Seckler, Abraham Slepian, Herman Soloway, Milton Spatt, Moses Spatt, Max Taft, Edward Wagner, Bernard Weissberg, Charles Weitzman, Benjamin Wisner, Frank Wolk, Abraham Zirn, Morris Zusman.

Advance Dates

Wednesday, June 17—8:30 P.M.: Last meeting of the season. A wonderful program has been planned for you and your friends.

Wednesday, September 16—12:30 P.M.: Opening Executive Board meeting and luncheon.

Wednesday, September 23—Installation.

YOUTH CONGREGATIONS

IN the spirit of Mother's Day, the Junior Congregation participated in a combined service with the Children's Congregation on Sabbath, May 9. A very significant part of the service was the tribute given to all mothers by Beryl Klinghoffer, a representative of the Junior Congregation. The commandment, "Every man shall revere his mother and father" found in the Sidrah "Kedoshim," read that Sabbath, was an appropriate theme of the day. Reference was also made to one of the Ten Commandments, "Honor Thy Father and Thy Mother," a basic tenet of Judaism.

Special recognition was shown to Mrs. Evelyn Zusman as the mother of the children of her congregation by presenting her with an orchid while Mr. Shpall was honored with a carnation

as the father of his Junior Congregation. An elaborate kiddush sponsored by the Committee was enjoyed by parents and children and was a fitting culmination of prayers for the holy Sabbath.

As the season draws to a close, we are very proud of the successes achieved by the Youth Congregations throughout the year. The young people of our community learned much about prayer and the meaning of Torah. They have become an integral part of the Center family.

The Committee is fully aware of its responsibilities and will strive to attract even greater number of boys and girls who will attend the services regularly.

HARRY GOLDSTEIN,
Chairman

REVELATION (Continued from page 11)

had not approached man. God's relation to man precedes man's relation to Him.

The mystic experience is man's turning toward God; the prophetic act is God's turning toward man. The former is first of all an event in the life of man, contingent on the aspiration and initiative of man; the latter is first of all an event in the life of God, contingent on the pathos and initiative of God. From the mystic experience we may gain an insight of man into the life of God; from the prophetic act we learn of an insight of God into the life of man.

Therefore, to characterize revelation as a prophetic insight or experience is to reduce a reality to a perception. Seen from man's aspect, to receive a revelation is to *witness how God is turning toward man*. It is not an act of gazing at the divine reality, a static and eternal mystery. The prophet is in the midst of a divine event, of an event in the life of God, for in addressing the prophet, God comes out of His imperceptibility to become audible to man. The full intensity of the event is not

in the fact that "man hears" but in the "fact" that "God speaks" to man. The mystic experience is an ecstasy of man; revelation is *an ecstasy of God*.

As described by the prophets in terms of time and space, the act of revelation represents the image of a transcendent event as reflected in the restricted terms of human experience. Its indigenous quality is to be found in the creative fact of how the divine was carried into the concrete experience of man. Imbued with a sense of the crushing marvel of God's reality, compared with which mankind appeared to be less than nothingness, the prophets must have been more astounded about their experience than any one of us to whom the transcendence of God is only a vague concept, of which we occasionally become aware in calm speculation.

To sum up, revelation is a moment in which God succeeded in reaching man; an event to God and an event to man. To receive a revelation is to witness how God is turning toward man.

THE KRUPP CASE (Continued from page 12)

said, 'this is yours,—that one is yours—that one we will have arrested . . . They resembled, as the witness Reumann put it, 'vultures gathered around their booty.'"

Jewish firms were looted first. Krupp systematically stole machinery from plants in occupied France, Belgium, and Holland. One plant was stripped, and it required 21 freight cars to haul the loot to Essen for the enlargement of the Krupp properties there.

Lord Russell, chief legal adviser to the British Army on German war crimes, called the U. S. Government's recent attitude "astonishing." He termed the high-level American collaboration in Krupp's rehabilitation "quite disgraceful."

The rehabilitation became obvious in 1957 when the State Department waived visa restrictions that barred Krupp as a "totalitarian" and Nazi war criminal. This was done to enable him to attend an international industrial development conference in San Francisco. But pro-

tests erupted from the public. Krupp cancelled plans, deciding that attendance might cause negative publicity jeopardizing more important maneuvers.

Today there is concern among Jews because of a recent resurgence of anti-Semitic incidents in West Germany. Anti-Jewish slurs have been publicly voiced. A few persons have received jail terms for extreme anti-Semitism. The rehabilitation of leading Nazis by Krupp encouraged diehard elements to creep out of the gutters.

There appears little point in concentrating on moronic, loud-mouth thugs when the biggest single industrial power behind Nazism is restored to respectability and is to be equipped with the knowledge of building atomic arms that could destroy mankind.

The Communist menace is used as justification even for the lifting of enlistment restrictions to permit SS men to enter the new German Army. Opponents of Krupp are afraid to speak out for fear of being branded pro-

Communist. But victims of Nazism are apprehensive lest the medicine prove worse than the disease.

The Destruction of the Temple

(Continued from page 13)

leading to the final redemption. This is the interpretation given to the finale of the Book of Lamentations recited on Tisha B'Av by the Midrash: "Cause us to return unto Thee O Lord, and we shall return: Renew our days as of old."

We have already been privileged to witness the beginnings of that redemption, the emergence of the State of Israel and the ingathering of over a million and half of our people (*ken virbu*) therein. But that must not allow us to forget what yet remains to be granted us "He who mourns for Jerusalem," state our Sages, "is rewarded by seeing it in its joy." May we, through our ever-present recognition of the importance of Zion and appreciation of the sacred role of the Land and Temple merit the final redemption.

New Books

(Continued from page 15)

guage and literature. Students and lovers of Hebrew will find in these poems sources of delight and inspiration which only the true poet can offer.

The book contains also a brief autobiography written by Dr. Schwartz, and a warm and affectionate tribute to the poet by Zalman Shazar, former Minister of Education in Israel, and an enlightening critical evaluation of Dr. Schwartz's poetry by Professor Shimeon Halkin, of the Hebrew University in Jerusalem.

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